

Christian Courier

A REFORMED WEEKLY

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Alternative school causes stir in Edmonton

Jessie Schut

EDMONTON — Not everyone is happy in the wake of an Edmonton public school board decision to establish an alternative Christian school.

The board, at its meeting on January 23, approved the application of the Logos Society to create an alternative Christian school program within the

public school system. Logos hopes to open programs in several Edmonton locations in September.

The school would be based on traditional Christian values, where "sustained by Christ's teachings and God's love, students may develop binding commitments to their families, neighbors, country and the

global community while leading moral, healthy and productive lives."

The school won't evangelize or proselytize, and biblical principles will be interwoven with regular subjects rather than taught in a separate class. Parent councils will be established to have input into the hiring of teachers, and parents

would be required to sign a form of agreement with the purpose of the school.

Sufficient demand

The Logos Society has been working for six months to garner support for its program. Directors of the society believe the climate was right for proposing such a school to the board. They pointed to such trends as the growth of private schools, home schooling and the transfer of Protestant students to the Catholic system as indicative of the demand for alternatives to the standard public schools.

As well, the School Act of 1988 made provision for the board to establish an alternative "education program that emphasizes a particular... religion... if there is a sufficient demand...."

Seeks diversity

"Edmonton's school superintendent Emery Desdall has stated publicly that he wants to make the school system responsive to desires of the parents. In the 1995 school year, the board established a number of other alternative programs, such as an academic program, an all-girls school and a ballet program to demonstrate its commitment to diversity," says Logos chairperson Bruce Wilkinson. "We were quite sure the verdict would be favorable."

The Logos Society bolstered its request with 423 provisional enrolment forms, gathered during half a dozen public information meetings in churches around the city. Since the approval was publicized, parents have provisionally enrolled another 200 children.

Angry backlash

The Edmonton media has encouraged debate on the controversial issue. CBC radio invited listeners to phone in with their responses, and many did. One irate woman expressed her shock at the decision, saying, "This will give all the Jim Keegstras of the world a platform to spew their right wing views at innocent kids."

The *Edmonton Journal* underlined the opposition the school potentially faces with headlines such as "Teachers Irate Over Christian School." The newspaper reported the comments of one teacher active in the Alberta Teacher's Association (ATA), who said, "The approval is probably the single biggest mistake made by an Alberta school board in the last two decades. The board has given in to an aggressive, well organized special-interest group."

The day after the decision, the ATA voted overwhelmingly to ask the public school board to reconsider its approval.

(See related story on page 2...)

Ready to be led, but where to?



These two young ladies are more than ready for education. To whom will you give the task of leading children such as these?

The words *duke*, *conductor* and *educator* have the same Latin root: *ducere*, which means "to lead." A duke is a leader. A conductor is someone who leads you *with* a stick. An educator is someone who leads you *out of* the darkness of ignorance.

But an educator is also someone who leads you *to* something. Unfortunately we never speak of "adducation" (using the Latin word *ad*, meaning "to") nor of someone becoming an "adducator." If we did, we might more easily make the case for Christian education. Because Christian education answers the question of path, direction and goal, all things you need to know to lead a child *to* something.

In Proverbs 3:5,6,13 we read: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will direct your ways.... Happy is the person who finds wisdom."

Here is the path, the direction and the goal of education. The path is: trust in the Lord, not in your own understanding. The direction is given by God through his Word and Spirit. The goal is wisdom — knowledge of God's world and good judgment as you apply that knowledge.

To whom will you entrust the task of leading children to wisdom? Will you give it to a state-directed school, which often alienates the child from the parents' values, or to a Christian-community-directed school, which seeks to complement the "leading" work of parents? **BW**

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Education

Private Christian school supporters challenged by Logos decision

Jessie Schut

EDMONTON — Christian School supporters' feelings are mixed about the establishment of Logos. Some are concerned that free public Christian education will make serious inroads into their enrolments, placing strains on their budgets and creating uncertainty in planning for the future. Others are wondering if this approval is the answer to prayers for funding equality.

The establishment of Logos in Edmonton echoes a similar undertaking in Calgary, where a

Logos Christian School operated under the auspices of the Calgary public school board from 1979 to 1983. The opening of that school resulted in a drop of 10 per cent in the number of Calgary Christian School students.

Logos chairperson Bruce Wilkinson states that 60 per cent of the provisional Logos enrolments in Edmonton are of students who currently attend either Catholic or private Christian schools.

In response to numerous expressions of concern and re-

quests for information from society members, the Edmonton Society for Christian Education, which has more than 900 students enrolled in its independent system, called a public information meeting on February 5.

Unfair pressure

At the meeting, Gary Duthler, director of Association of Independent Schools and Colleges in Alberta (AISCA), outlined the position that AISCA has taken on this development.

"All kinds of media people have been asking me if I'm happy about the decision," he said. "After all, I've been fighting all my adult life for more choices in education. But I believe this decision makes choice more difficult. Now we have 18 Christian schools in the Edmonton area which charge tuition, and one Christian school that doesn't."

He urged the 200 supporters at the meeting to use this development as ammunition to underscore the unfairness of the government's position on funding. In essence the government seems to be saying that certain brands of Christianity are OK, while others are not.

"This is a window of opportunity to challenge the government. If it can afford to give \$5,600 to educate students in a public Christian school, it ought to be able to give independent schools the basic instructional grant of \$3,686 per pupil," Duthler said, encouraging all of those present to write letters to the premier, the Minister of Education, and their MLAs.

By the grace of whom?

Duthler and board chairperson Alyce Oosterhuis also pointed out that although the Logos school has stated clearly its intention to have Christian staff, the public school board will have the final say on hiring. Teachers will be drawn from the Alberta Teachers Association pool; the collective agreement for that organization states that teachers may not be asked about their religious beliefs or lifestyle choices. Because the ATA currently has a surplus of teachers it may be difficult to weed out un-

desirable applicants.

Oosterhuis and Duthler noted that the Logos Christian school in Calgary was closed after four years because of a change in board membership and policies. Edmonton's Logos school will exist only by the grace of the board trustees.

Society members had a wide

Logos to promote Christian education."

Edmonton Christian High School principal Stuart Williams also urged the community to be positive towards Logos supporters and organizers. "Let's not be Christians fighting Christians. That would only harm the name of our Lord," he



The directors of the Logos Society. From left, Bruce Wilkinson, Leif Stolee and George Cathcart

range of reactions to the presentation. Pastor Bruce Adema pointed out that Edmonton Society for Christian Education is based on the "three forms of unity" to which the Christian Reformed Church adheres, and has a distinctive Reformed world and life view. "We must treasure our heritage, and build on it," he said.

Helen Wevers said that when she heard about Logos she felt as though it was a blessing. "Can't we be a blessing to Logos, and they to us?" she asked. "We need to be good stewards of the money God has given us. If Logos is successful, we can free up so much more of our resources for other Kingdom causes."

Address justice issue

Al Huisman suggested, "We should separate the two issues of money and purpose. If we believe that there is a need and a reason for our existence, then let's use the awareness that's been created in society about

said. "Instead, we need to realize that this is a matter of justice, and we need to challenge the government."

Parent Ken Saik, who is a teacher in the public school, told the gathering, "There are a lot of positive things coming out of this development. People are learning that Christians have a certain perspective on life and want to teach it to their children. People are talking about it, and that's good for us. I think we need to wait and see what happens, and pray for the success of Logos."

It was clear that there was a high degree of commitment and support for the independent Christian schools. "I keep hearing 'we' in every comment that's being made here," said Peter Prinsen, director of development for the society. "It excites me, because it means we're a community. I'm excited about the future. We don't have a threat to our schools — instead, we have a challenge."

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It's possible to avoid the 'inevitable'

Amid the continuing conflicts in the Middle East, the Balkans and elsewhere, one hears an analysis that has become all too common: Jews and Arabs have been fighting for thousands of years and they're not likely to stop any time soon. Or: Serbs, Croats and Muslims have been quarrelling since the Middle Ages, and the current conflict is simply the latest episode in an on-going blood feud. Or: Muslims and Hindus have been at each other's throats since the time of the Mogul emperors, and the current tensions between India and Pakistan are nothing more than the latest round in an ancient struggle.

History is not fate

I must confess to experiencing some annoyance at such expressions, which amount to a kind of counsel of despair which offers no hope to the parties involved and condemns them to continued suffering.

The grain of truth in these observations is that we must attend to historical factors in such conflicts and attempt to understand their roots to as great an extent as possible. For example, ask a Serb about the Battle of Kosovo and you will hear a litany of the injustices and atrocities committed by the Ottoman Turks in this six-century-old conflict. Students of Balkan affairs ignore history at their peril.

At the same time, there was no inevitability to the recent Balkan war. Although the region's inhabitants had fought each other on occasion in the past — most recently during the Second World War — they had lived in peace for nearly half a century thereafter. My parents visited Yugoslavia in 1986 and reported that the people there were proud that such diverse ethnic and religious communities were able to live so peacefully, side-by-side. Simi-

larly, my father has told me that Greeks and Turks on Cyprus lived quite amicably in the same villages and sometimes even next door to each other. The current division of the island and the separation of the two communities need not have occurred.

Political leaders at fault

Yet these conflicts did happen, not because the people have some natural warlike propensity coursing through their veins, but because political leaders made decisions that encouraged intercommunal antipathies and thus contributed to a climate conducive to war. No one really wanted to fight in any of these countries, and many thought such conflict inconceivable in these apparently civilized times. Yet one or two leaders saw fit to fuel the mutual animosities of the people, and usually for their own political purposes. After

all, scapegoating potential enemies is a tempting way to take the public mind off of one's own leadership failures.

In the midst of such simmering conflicts it is helpful once more to reiterate that "blessed are the peacemakers." Indeed, we can be thankful to God for the current efforts in such places as the Middle East, Bosnia-Herzegovina and Northern Ireland to bring to an end the bloodshed that has so continually plagued those corners of the earth. It is a mark of the courage and determination of peacemaking Israelis and Palestinians that they have not allowed last fall's assassination of Yitzhak Rabin to derail the peace process.

Peacemaking is never easy. The effort to reach out and embrace those who have so recently been enemies takes considerable courage. But that courage may be facilitated by

POLITICS

David Koyzis



an increasing consciousness that hatred of others is the worst enemy of all. After all, such hatred ends up destroying oneself and one's people unless it is abandoned for something better.

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Editorials

Let's celebrate a creation regained

Not long ago, I talked with a woman who had taken what appeared to be a giant step of faith about six years ago. Grown up in the Christian Reformed Church, attending one of its churches with her husband and children and teaching in a Christian school, she felt that she was inside a cocoon. She felt this all the more because she had a burden for speaking to lost souls about Christ.

Her giant step of faith consisted of resigning as teacher from the Christian school and selling Avon products with the express intention of using that as a way of being a goodwill ambassador for Christ. She and her husband also left the Christian Reformed Church (there were other reasons for that) to attend a non-denominational church, and they began to send their kids to a nearby public school.

So it was a clear break from the covenant

emphasis that one experiences in the Christian Reformed community in favor of a personal-salvation approach found in the evangelical community.

Some are called to leave

The woman is now actively involved with other mothers in praying for their school on a daily basis, and she is seeking changes in the curriculum, with some success. For example, through her intervention and that of others, the school no longer teaches a unit on witches around the time of Halloween. Her Avon business is flourishing and has given her many outreach opportunities.

For several years the woman experienced guilt about leaving the Christian Reformed community, she confessed. At the same time, she felt tremendously blessed and satisfied that the Lord was and is using her in very concrete ways. Her glowing face was testimony enough that this woman was very much alive in Christ, and that the Lord was indeed rewarding her efforts.

I admired her for her courage and faith determination. I believe that God does indeed call certain people to step out of their communities for special tasks or for special growth. It's a bit like being a missionary in foreign lands. They, too, step out of their communities in faith and are stretched to accomplish great things.

Participating in renewal of culture

At the same time, I hope that the Lord will not call too many young parents away from the task of supporting a Christian school and building a Reformed Christian community. Just as I hope that not all young Christians will become foreign missionaries. That would lead to a serious crisis in the Christian infrastructure at home.

Fortunately, many young families thrive within the parameters of the Reformed community. They affirm the teachings of the faith and they explore and further develop the richness of their tradition.

I'm reminded of a young woman who spoke at last year's "Serving Christ in the Nineties" conference. She said, "We are called to be Kingdom workers, participating in the renewal of culture, celebrating a creation regained. This Reformed belief has been wonderfully freeing; it has validated my choice of career [she's a Christian school teacher]; my interest in sports, fitness, music and writing; and my vocation as mother and wife" (from an article in CC's April 7, 1995, issue).

Two testimonies from two women who grew up in the Christian Reformed community. The two of them are very different individuals and have had very different experiences along the

way. In the end, it may even be that for the one, the community cup was half-empty; and for the other, it was half-full. Who knows?

But whatever the reason, the challenge remains for all within the Reformed community, not to become a stumbling block, but to live fully out of the richness of the Christian faith.

I see the task of the Reformed Christian community to be three-fold:

★ to pursue the cultural mandate of Genesis 1:28 (take a slice of the earth and manage it wisely on behalf of God),

★ to observe and teach the covenant mandate of Deuteronomy 5:6-21 (the Ten Commandments) and Matthew 5-7 (the Sermon on the Mount),

★ to obey the missionary mandate of Matthew 28:18-20 (therefore go and make disciples of all nations).

A three-dimensional mandate

The **cultural mandate** asks us to take all form-giving activities and place them in service of God. These form-giving activities include education and work. The Christian school is the only educational institution which explicitly and consciously pursues this mandate. The public school has rejected this mandate.

The **covenant mandate** applies first of all to families, but from there expands to church and school. "Honor your father and mother" is one of those commandments that is best observed by establishing parental schools. In a collection of essays called *Schooling Christians* Nicholas Wolterstorff explains: "Increasing numbers of Christians suspect that the public schools' pride in liberating students from parental values, tradition, community and religion has only rendered young people more subservient to the dominant values of the state."

The **missionary mandate** is one given to the church and its members. I sincerely believe that we Reformed Christians can become effective witnesses for the Lord, but in doing so, we have to expose ourselves more to unbelievers, and solicit their friendship. I don't think that witnessing to unbelievers ever justifies sending your child to a public school, though.

I strongly believe that there is a great future for the Reformed community if it remains faithful to a broad and deep understanding of the three-dimensional mandate given to the Body of Christ. In fact, I believe there is a great future for all Christian communities with deep roots and strong traditions. The winds of secularism and individualism are strong. People are looking for social and spiritual groupings that provide stability and purpose.

Let's uphold the Reformational vision to celebrate a creation regained!

BW

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Letters

Don't even think about using a stick

I usually enjoy Mr. Wolters' well-informed discussions of the meaning of particular passages of Scripture. However, I was rather perplexed by his discussion of Proverbs 13:24 (Feb. 2, 1996). This passage seems to state that parents may use a stick or rod to discipline their children. Mr. Wolters insists that a faithful translation of this verse leaves no doubt that it means exactly what it says.

I have no problem with what this verse says. The question that matters is, does it apply today?

Mr. Wolters begins by saying that some people feel this verse should be interpreted so it does not appear to endorse the use of a rod or stick. He says, "it

seems the last thing we need is the Bible telling us with divine authority" that parents can hit their children with a stick.

At this point, I would have answered that it doesn't matter if that is or is not what the verse says — *don't do it*. Don't even think about doing it.

Mr. Wolters proceeds, however, to demonstrate that the verse is accurately translated; and then, while insisting that he does not condone child abuse, he closes with this: "As so often, the abuse of something does not rule out its proper use." This seems to imply that there is a *proper* way to use a stick.

I hope that Mr. Wolters means the "proper use" of dis-

cipline, but the rest of his column is not about parental guidance. It is about whether or not Proverbs 13:24 uses the word "stick or rod." This leaves the unfortunate implication that,

yes, divine authority approves of its use. Abusers don't know that what they are doing is abuse; they almost always regard it as discipline.

No one today should ever

use a stick or a rod or any object to strike a child, no matter what Proverbs 13:24 really says.

Bill Van Dyk
Kitchener, Ont.

Dutch immigrants dislike baring their faith, roots

In the recent review of *Separation and Inheritance* by the De Groot family of Sarnia, Ont., Bert Witvoet makes several statements I feel need clarification.

Netherlandic Press doesn't deserve criticism for "leaving out 30 pages" of the original De Groot manuscript. This tiny Windsor-based publisher did what any commercial publisher must: turn a manuscript into an economically viable project.

Netherlandic Press has probably done more for Dutch-Canadian literature than any other press in Canada. It has taken considerable financial risks to launch new authors, including the now well-known poet John Terpstra.

You criticize the De Groot's story for failing to make explicit their "spiritual journey." How unfair! Has it occurred to the editor that some Reformed

Christians, especially those of the older generation, prefer to live their faith rather than tattle about it? Please don't apply 1990s Americanized spirituality to stories originating 40 years ago. Having personally met the De Groots to discuss their original manuscript, I walked away thinking, if the meek shall inherit the earth, the De Groots have a lot to look forward to!

Cynical observation?

Finally, you somewhat cynically observe that "another Dutch Reformed immigrant story has been recorded for posterity." I have worked on the life stories of immigrants from various ethnic backgrounds. And I have observed that the Dutch often see their roots as a liability; more than most ethnic groups they have quickly assimilated into Canadian culture.

If the elderly Dutch immi-

grants don't write their stories down now, these tales will be buried with them. This would be a tragedy, as some of these stories detail heroic efforts to set up new lives, churches and Christian institutions. Such stories are often a spiritual inspiration and antidote to today's materialistic outlook.

Let me also point out that genealogy (and life-story writing) is one of the fastest growing hobbies in Canada. Through it, many Canadians are digging up the past. I, for one, hope that Dutch-Canadians join the crowd and gather the guts it takes to face the past, learn from it, and embrace it for posterity.

Nandy Heule
Brampton, Ont.

Editor's note:

Nandy Heule runs a business which publishes immigrants' stories.

The two guys over 60 are too negative

The January 26 column "Two Guys over 60", which dealt with what we can expect from worship services, sounds so pious. But it is God who calls us to worship.

Witvoet and Peetoom are sounding as if we are doing God a favor by coming to church, and they forget that it is all from him. It is we who have to be strengthened in the faith. The church is the place where God wants to have that special fellowship with us. It is a blessing to be part of a worship service.

The column downgrades the church and fellowship with God so that we end up dissatisfied. But it is God's means for nurturing us, ministering his grace and goodness to us. And yes, it also shows us our sins and shortcomings. This is so that we may see God's glory and the salvation he has provided.

The church forces one to go back to Ephesians: "By grace you have been saved, through faith — and this not from yourselves; it is the gift of God." This is precisely what we have to experience every Sunday again because we are so slow to believe and understand.

But when we and our young people do understand what Jesus did for us, then we will gladly come to praise and glorify his name. Then there will be a renewing of our hearts and lives because we go to

church to be convinced of our need for Jesus.

You with your musings are breaking down the church, weakening people's desire to attend. Please replace your negative attitude toward the church with more positive writing.

Harry Riepma
Chatham, Ont.

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Environment

Evangelicals urge strengthening of the U.S. Endangered Species Act

COLORADO SPRINGS, Colo. (EP) — A gathering of ecologically concerned evangelicals has urged the U.S. Congress to uphold and strengthen the Endangered Species Act.

The Christian Environmental Council (CEC), meeting in Colorado Springs in December, approved a resolution urging Congress to resist any "action that would weaken, hamper, reduce or end the protection, recovery and preservation of God's creatures, including their habitats." Citing biblical teaching from Genesis on the human responsibility "to serve and to keep" God's creation, the

resolution also appeals to Congress to increase its support of the Endangered Species Act.

This is CEC's first entry into the political arena. "Congress is threatening to undo legislation that has proven to be effective, efficient and just," said Evangelical Environmental Network (EEN), president Stan LeQuire. "The Endangered Species Act has slowed the rate of species extinction in our country. It has helped sustain ecological balance. It is a good law that makes good sense. But it appears that unless we raise our voices, Congress will sacrifice it to the vested interests of the

big money lobbies."

"Christian faith teaches respect for the work of God," added CEC president Cal DeWitt. "The Endangered Species Act offers real and fair protection for that work. Few legislative issues ought to be as clear for Christians as this one."

The CEC has also issued a study guide titled *Some Biblical and Scientific Perspectives on Species Protection*. EEN, which supports the CEC, will be distributing this pamphlet and encouraging evangelicals around the country to biblically consider the implications of destroying God's handiwork.

Canadian crop scientists earn China's highest honor

TORONTO (Canadian Scene) — Two University of Guelph crop scientists conducting a wheat project in China have been honored for their efforts to help feed the nation's growing population.

Neal Stoskopf and Rick Upfold joined 40 experts from 17 nations in Beijing recently to accept the Friendship Award, the country's highest honor

given to foreign researchers. Selected as outstanding experts among the more than 70,000 foreigners now working in China, Stoskopf and Upfold were recognized for successfully increasing wheat production by 25 per cent in the provinces of Heilongjiang, Gansu and Xinjiang since their project began in 1990. Their work was conducted with the collabora-

tion of retired colleague Ed Gamble (who received the award last year) and research assistant Qing Lai Sheng. Stoskopf says that although China is the world's largest producer of wheat, the rate at which the country of 1.2 billion is growing each year is making the work of immediate importance.

Nature museum supplants forest in Quebec

Marian Van Til

OTTAWA — In an ironic move which provoked vocal opposition from environmentalists, the Canadian Museum of Nature announced late last year that it intends to go ahead with plans to raze a forest in western Quebec to build a new research building.

Work has now started on the facility, despite eight months of protests. The museum did make a small concession, saying that fewer trees would be cut down than originally planned. The museum also insists it will protect some rare plants and frogs on the site, as well as trying to purchase additional surrounding land to act as a buffer zone.

The museum's exhibits will remain in Ottawa. The new building in Alymer, Quebec, will house science labs and administrative offices.

Are we sinking Noah's ark?

Noah's ark is in the news again, but in a decidedly new fashion. The release of a "Resolution on the Care and Keeping of Creation and its Living Species" by the Evangelical Environmental Network (EEN)

highlights legislative action on endangered species in both Canada and the United States. Calling the U.S. Endangered Species Act "our Noah's Ark — leaky as it may be," the EEN news conference was featured two week ago in print and broadcast media across North America.

Cal DeWitt, co-founder of EEN and a member of the Christian Reformed Church, was interviewed on CBC Radio's "As It Happens." He recited biblical passages that illustrate the steward's charge to care for earth's creatures. But, "What made you bring the Bible into the realm of environmental protection?" Michael Enright wondered. This question is apparently on the minds of many people today, including politicians. It is a puzzle to some that the Scriptures would have anything to say about such a contemporary concern.

U.S. Secretary of Interior, Bruce Babbitt, though, has recently been giving a talk entitled "Between the Flood and the Rainbow: Our Covenant to Protect the Whole Creation." Others are discovering for the first time that the steward's charge is given to all of humanity, regardless of political or religious affiliation.

Piecemeal approach won't do

Endangered species are now coming back onto the public agenda. In the U.S. the Endangered Species Act (ESA), first signed into law in 1973 under President Nixon, is now up for renewal. The bill is likely to be changed — that is "rationalized" or "gutted," depending on your perspective. EEN is not supporting any particular legislative measures. It is concerned that the good work of protecting species at the brink of extinction will be lost in an ideological struggle over the role of government.

In Canada there has been no legal mandate similar to the ESA. However, a discussion paper on endangered species circulated last spring in anticipation of federal legislation. Canada agreed to bring in such legislation when it signed the international Biodiversity Conservation Convention at the Rio Summit in 1992. The Canadian approach has been to work through a co-operative federal, provincial and conservation inter-agency body, COSEWIC (the committee on the status of Endangered Wildlife in Canada), to collect information and take action.

This has resulted in over 200 species being listed and recovery programs established for a number of these. Yet wide gaps in the coverage remain, and the piecemeal strategy of one species at a time is inadequate. Species don't live as isolated units, but in a nexus of intricate relationships with other species and the non-living part of an ecosystem. Any effective legislation will need to recognize this fact and account for it.

A 'Maverick' puts Noah in the news

EEN is trying to capture people's imagination with the idea that all of us have been entrusted with the care of creation. "Maverick," a mountain lion from the Columbus, Ohio, zoo helped them do this at the news conference. Stretching out in front of the cameras in Washington, D.C., he illustrated the plight of numerous species across the continent.

One hundred kilograms of living feline grace can steal the show from the best orator, and Maverick did his best. He reminds me that a beautiful painting of an eastern cougar graces the cover of *On the Brink: Endangered Species in Canada*. This book is a good place to start in your quest to understand more about the plants and animals most at risk in our home.

For more information in the U.S., EEN has a new information line (800-261-7741).

John R. Wood teaches environmental sciences at The King's University College, Edmonton.



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Dramatization of Auca martyrs to be launched in September

COLORADO SPRINGS, Colo. (EP) — A play depicting the 1956 deaths of five missionaries at the hands of Ecuador's Auca tribe will begin its tour of the United States this fall.

Dayuma, named for the play's central character, is being sponsored by Wycliffe Bible translators as part of a program designed to foster interest in

Bible translation. State-of-the-art music and lighting will be used to tell the story of *Dayuma*, a young Auca girl who becomes a bridge between her people and the outside world.

The play also depicts the murders of the five American missionaries who attempted to befriend the Aucas. January marked the 40th anniversary of their deaths.

Dayuma was written and choreographed by Colin Harbinson of Youth With A Mission (YWAM). Harbinson recently visited the site of the killings and met the real-life *Dayuma* on a trip to Ecuador, explained YWAM.

Modern, ethnic feel

Harbinson will also serve as artistic director for the play, which is being staged by Impact Productions. Impact Productions also created *Toymaker's Dream*, a play which toured in-

ternationally for 13 years and has been seen by more than three million people.

The soundtrack for the new play will feature '90s sounds with a strong ethnic feel, along with portions of original radio broadcasts announcing the men's deaths, Harbinson explained. A 20-member international cast is being gathered for the production.

Officials selected the story because of its influence on missions work during the last four decades, officials said. Impact's

Media/Arts



Hayne Schurz explained, "Although much has changed in 40 years, the Auca story still has the power to challenge people toward involvement in missions."

Harbinson added, "The Auca story is a tremendously challenging one, which has in the past called many young people to a radical commitment to taking the gospel of Christ to those who have not yet heard. We hope that this presentation will be able to do the same thing for a new generation."

'Biggest donation' gives AGO Canada's best European art collection

TORONTO (Canadian Scene) — Three large, striking canvases painted in the 1600s by the Neapolitan Luca Giordano, a painting from Spain by Esteban Marquez (one of only eight known to exist) and a poignant, primitive Crucifixion scene from the 1400s by an unnamed Spanish artist known as "The Jativa Master" are but five of 16 paintings by Old Masters recently donated to the Art Gallery of Ontario. French, Flemish and Dutch paintings are also included in the collection.

They are the gifts of Toronto philanthropists Joey and Toby Tanenbaum who are among Canada's most noted collectors of art and who have already donated \$2.85 million to the gallery's recent expansion. While no cost figure was officially released for the present gift, it is believed to be the most valuable ever donated to a Canadian art gallery and thought to be worth between three and five million dollars.

The gift now enables the Toronto gallery to claim possession of the strongest collection of European art in Canada. Coming at a time when the Ontario government has drastically cut the gallery's budget, the donation helped raise the spirits of staff and art lovers alike.

Piano Six expands 'affordable music' tours to rural Canada

TORONTO (Canadian Scene) — Now well into its second season of touring, *Piano Six* management reports continued acceptance by enthusiastic audiences in parts of Canada not usually included on the concert circuit. Founded by renowned Canadian pianist Janina Fialkowska, each *Piano Six* member has agreed to devote a 10-day period every year for 10 years to performing for small-town audiences at a figure well below their usual concert fees.

Fialkowska's five colleagues are: John Kimura Parker, Angela Hewitt, Marc-André

Hamelin, Angela Cheng and André Laplante. This spring, Fialkowska will appear for the first time in Prince Edward Island, New Brunswick and North Shore Quebec. Angela Hewitt will give her premiere performance in northern British Columbia. The season ends with a gala fund raising concert in Winnipeg featuring all six pianists on May 14.

Piano Six manager Jane Colwell invites communities interested in a visit by a pianist to contact her at (519) 662-3499 (telephone) or (519) 662-2777 (fax).

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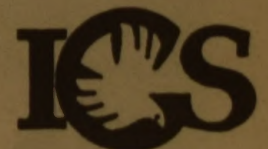
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Church

Keep crying!

In the parable of "the persistent widow" Jesus taught us that we must pray for the Kingdom and never give up, even if it seems to take a long time for God to answer our cries (Luke 18:1-8).

Once there was a godless and callous judge. And in the same city lived a widow who had been done an injustice. Let's assume that someone took away her house. She asked the judge to set things straight. But he wasn't interested. Then she made a placard, I imagine, that said: "Grant justice against my adversary." Whenever the judge went in or out of his court, he saw this woman with her request: *Do justice. Do what you promised to do as a judge.*

Although the judge was bad and hard, he finally did the right thing, simply because the woman kept asking. Well, said Jesus, if the steady drop hollows the stone and the persistent widow can wear out an unjust judge, you certainly should not give up asking the Judge of Heaven and Earth to bring justice to the world. If God's beloved people cry to him day and night, "Will he delay long over them?" "I tell you he will see that they get justice and quickly."

Learn persistence

Jesus seems to say that God may delay answering the cry of his elect — which is the reason why we should be persistent. But in the same breath he says that God will see to it that quick justice is done. The sentence about the delay (the end of verse 7) is difficult to translate. NIV has "Will he keep putting them off?" NRSV has "Will he delay long in helping them?" But KJV, "Though he bear long with them." Anyway, this appears to be one text in which Jesus says that it might take a while before the Judge comes to set things straight.

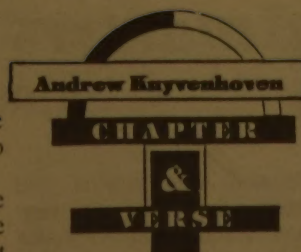
Yet Christ is not teaching that God will delay; he is teaching that we should persistently pray. The point is that if even a bad judge will listen to persistent pleading, the good and loving Lord will see to it that his children "who cry to him day and night" will get quick justice.

There's only one thing in doubt, says Jesus. "When the Son of Man comes, will he find faith on the earth?" (v.8). And "faith" here means the attitude of the widow who keeps pleading for justice. The question is not if God will answer. But will God's children keep crying?

Many have given up because it takes so long. The pure in heart are tempted to give up and to give in because it doesn't pay to keep clean. Will we keep believing that it is better to be honest and poor than crooked and rich?

God's child who wrote Psalm 43 prayed the "widow's prayer": "Vindicate me, O God, and plead my cause against an ungodly nation." To his own soul he said: "Why are you downcast? Put your hope in God" because "I will yet praise him." Keep crying out to God. Never give up; never give in. Pray and work until we see an earth on which righteousness dwells.

Andrew Kuyvenhoven, former Christian Reformed Church pastor and editor of the Banner, is now retired. Usually he lives in Grand Rapids, Mich., but is currently in Miami, Florida.



Graham honored by U.S. Congress

WASHINGTON, D.C. (EP) — The U.S. House of Representatives voted to award a Congressional Gold Medal to evangelist Billy Graham and his wife Ruth Bell Graham. "Throughout their lives Ruth and Billy Graham have made great contributions to American society. They are religious leaders and role models," explained Rep. Michael Castle (R-

Del.). "Billy Graham's crusades, daily newspaper column and books have helped millions of people in need." The House also authorized the sale of bronze duplicates of the medal. The bill passed 403-2. Voting against the measure were Rep. Pat Schroeder, (D-Colo.), and Rep. Louise Slaughter (D-N.Y.); Slaughter later said she had voted no by mistake.

RBC offers degree program for older adults

GRAND RAPIDS, Mich. (RBC) — Reformed Bible College now offers a degree completion program for persons 25 years old or older.

EXCEL is specially designed for those who already have completed two or more years of college or university but have not earned a bachelor's degree.

EXCEL classes will begin in March, meeting one night a week for 19 months. Credit is also given for life experience.

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gram, participants receive a bachelor of religious education degree in ministry and leadership.

According to EXCEL director Dr. Melvin J. Flikkema, "The program of ministry preparation recognizes the maturity and life experiences of the adult student." Financial aid is available for students who qualify.

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Eastern European seminaries form conference

GRAND RAPIDS, Mich. (REC) — Six Reformed theological schools in Eastern and Central Europe intend to


co-operate more closely. At a meeting last fall in Bereckfűrdő, Hungary, representatives drew up a letter of intent to form a

Conference of Reformed Theological Institutions. Participating are the schools at Cluj (Romania), Sárospatak, Debrecen and Budapest (Hungary), Komarno (Slovak Republic) and Prague (Czech Republic).

The 20 participants in the meeting analyzed current needs, available resources and facilities, and future expectations.

If approved by the institutions, they plan for mutual recognition of each other, improvement of libraries, translation and publication of theological material, exchange programs and in-service courses for clergy, and other activities.

The new conference will meet in the near future to follow up the mandate of the letter of intent formed at last fall's meeting.



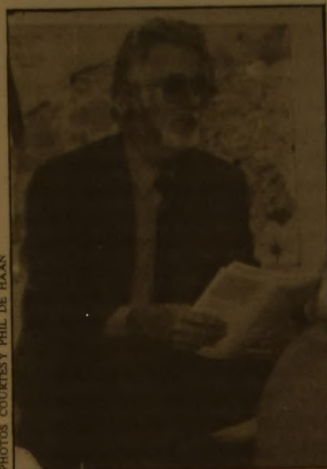
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Education

Calvin students explore language, culture and history of Friesland



Henry Baron

Phil de Haan

GRAND RAPIDS, Mich. — As Calvin College students Robyn Rusticus and Rachel Veltman moved to the front of the room to recite a story, professor of English Henry Baron leaned in their direction and gave them a final instruction.

"As loud as you can make it," he said. "Frisians love to shout."

The room full of people — the 13 students taking Baron's class and a variety of Frisian guests from western Michigan — chuckled, many in self-recognition.

The gathering marked the end of an interim class called "The Frisians: From Kingdom to Extinction?" Interim has been a Calvin educational staple since the 1960s, providing each January slightly more than three weeks during which students take just one course. As was the case with Baron's course, interim classes often provide students with fun and unusual alternatives to the regular semester fare.

The description of the Frisian course noted that students would "explore the history of

the Frisians from ancient times to today. In the process they examine the Frisian character, shaped by centuries of struggle against both natural and human forces that threatened much-prized Frisian freedom and independence."

Baron also gave his students, three of whom hail from Ontario, an elementary facility with the Frisian language, teaching them, among other things, the story of Grutte Pier, the Frisian farmer who became, in the words of Baron, "sort of a guerilla warfare leader, both on land and especially on the seas."

Grutte Pier was very successful in keeping enemy forces from penetrating into Friesland and one of the devices he utilized was his sword, reputed to be two metres long, and the shibboleth "Bûter, brea, en griene tsiis; wa't dat net sizze kin, is gjin oprjochte Fries."

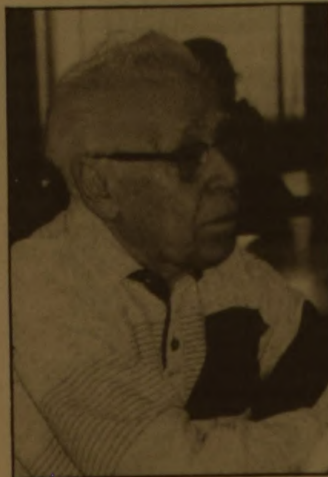
Say it or die!

Said Baron: "Those who could properly recite the shibboleth were obviously true Frisians; those who stumbled were summarily beheaded."

Baron taught his class the shibboleth. "As a class," Baron said, "they would have kept their heads, no doubt about it."

One of those in attendance was long-time Calvin professor of German Bernard Joukes Fridsma, an avid Frisian historian and language preservationist, described by fellow guest Rev. William Buursma as "the number one Frisian in the U.S." Fridsma, a hale and hearty 91 years old, nodded approvingly as the students recited the shibboleth. (Passing his muster is reputed to be only a little easier than meeting the standards of Grutte Pier.)

In addition to the time spent



Bernard Fridsma

learning the language and history of Friesland, the class also discussed what might lie in Friesland's future, debating the question of whether or not the Frisians will survive.

Baron thinks the future looks bright. "The new European union," he noted, "has reaffirmed that it will do everything it can to preserve minority language and culture. That includes Frisian too."

Baron also said that the next map of the Netherlands that is produced will refer to Friesland by its proper name of Fryslan. "All of these things," he said

are little indexes of progress."

Among the resources that Baron used for the class was his own textbook-in-progress, a work that he hopes will provide an introduction to the Frisian language and history. The textbook will be in the form of a narrative, telling the story of a family from Grand Rapids making its first trip to Friesland. Though published in Friesland, the book will be written in English. Baron hopes it will be out within a year or so.

Discovering a heritage

Some students who took the course had Frisian roots. Rachel Veltman, a freshman from Maitland, Ont., has Frisian parents and noted that the course "gave me a sense of who I am and where I came from. I know some of the traditions from my heritage and why they're important. I feel more connected now."

Jason Douma, a junior from Sarnia, Ont., never met his Frisian grandfather, who died at a young age, and wanted to take the Calvin Interim course as a way to better understand what his "Pake" might have been like. He also gained a better understanding of his own father. As part of the class activities

each student interviewed a Frisian from an older generation. Some interviewed western Michigan Frisians such as Buursma. Others, including Douma, interviewed family members. Jason Douma did his report on his dad, Douwe. The process, said Jason, "made me find out a lot more about my dad than I realized before."

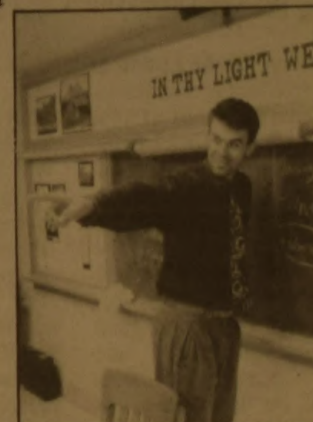
Robyn Rusticus, a senior from Grand Rapids, has a Frisian background and took the interim class both because she wanted to learn more about the culture, but also because she is intrigued by languages. Already fluent in Dutch and French, Rusticus hopes to be a translator someday.

Other students had no Frisian roots but took the class out of curiosity. Brian Weber, a freshman from Willoughby, Ohio, in fact has German roots and has studied German for several years. He took Baron's course because as a history major with a love for German, he was interested in both the history and language of Friesland. "I wanted to see what makes these people (Frisians) different," he said. "I enjoyed the class and if I ever get to Germany I know I'll want to stop in Friesland along the way."

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Education

Academic freedom and service in Christ

Justin D. Cooper

In our contemporary setting we are used to the idea that freedom means freedom from various external restraints and commitments; it means freedom to choose. Choice is the key word of our time. But that is not what Paul is talking about in Galatians 5:13, when he reminds us that we are called to be free.

Rather, Paul is referring to a freedom from the bondage of our own sin and brokenness, something which is also necessary for true academic freedom. He means a freedom which is ours only if we submit ourselves to Christ and serve each other.

Following Paul, I would like to affirm that it is indeed liberating to labor in the academic vineyard while rooted in Christ and serving others. In this connection, we will look at contemporary views of academic freedom, the biblical understanding of freedom in Christ, and the attitude of service which flows from this.

In the academic world today there are two main views of academic freedom which challenge those who seek to hold fast to the biblical teaching of academic freedom in Christ.

These are the secular modernist and post-modernist views, both of which direct us to look within ourselves for freedom. Let me briefly summarize these views.

Trusting the scientific method

The heritage of the notion of academic freedom is a humanistic one which grew out of 19th century positivism. Historically, the idea of academic freedom was conceived by secular rationalists who believed that valid academic insight would be better achieved if scholars were unshackled from religious beliefs imposed by church and governmental authorities, and were allowed to pursue academic truth on the basis of individual genius guided by scientific method.

Those who advanced this view had it right that such religious beliefs and commit-

ments should not be imposed by authorities external to an academic institution. But they overlooked the possibility that an academic community itself could and should embrace such a religious commitment, as is the case at Redeemer College.

Instead, they put their confidence in a secular notion of individual scholars using their autonomous human rationality, aided by scientific method, as the fount of academic truth and wisdom.

More recently, post-modernists have advanced a different version of academic freedom, debunking the claims of modernist science and exposing its pretensions to neutrality. They have rightly seen that unacknowledged beliefs and commitments inevitably lurk behind such pretensions and that they lead to distortions.

No truth beyond myself

However, their prescription for liberation is even more alarming than that of the modernist rationalists. Post-modernists put their confidence in the process of dialogue among those who openly acknowledge that their knowledge is limited, situated or "prejudiced." However, this attempt at honesty validates only particular voices or limited stories of people's situated experience, and it results in the exclusion of any belief or religious commitment which claims to apply to everyone, including the claim that Jesus is the Way, the Truth and the Life.

Instead the post-modernist insists, "Let no external claim impose its restrictions on me. Truth, or at least authenticity, will be found in my reflection on my own experience in open dialogue with others." Again, liberation comes from within the person, apart from what is seen as the imposition of any universal rationality or religious belief which stands beyond a person and claims to give perspective or meaning.

Christ's way foolishness

It is into this setting that we come with the Bible's claim that true freedom is to be found

only in Christ, freedom for our lives and freedom for our academic work. To the modernist this is foolishness, and to the post-modernist it is offensive arrogance. It may even seem distasteful to us, given the sin and rebellion in our own hearts.

For the path to freedom in Christ is one of recognizing and owning up to our own inability to get it together, to find meaning and wholeness in ourselves. The way of the cross is to deny our love of self, our trust in our own abilities and to stake our lives on Christ and his love for us. We must die to self and be raised to new life in Christ.

This goes directly against the spirit of the age, which tells us to look within ourselves for the resources we need and trivializes religious commitment. But impressive as the tremendous accomplishments of a self-reliant humanity are, we should be even more impressed by the capacity of human beings for self-delusion, for being blinkered by pride and prejudice.

Yielding to Christ

The solution to this is not to seek to throw off prejudices as the modernist does, or to call all beliefs partial and human as the post-modernist does. Instead, Scripture reminds us that the only way to freedom is to submit ourselves to the person of Jesus Christ, whose death and resurrection has opened the way to life and truth.

In other words, the basis for our academic work must be a yielded and living relationship with the living God. Before we can engage in research, we must first be researched ourselves. We must say with the psalmist in Psalm 139, "Search me O God and know my heart, try me and know my thoughts, and see if there is any offensive way in me and lead me in the way everlasting."

This is the way to be released from the sin and error which would plague our academic work. This is the starting point which opens up a perspective within which we can begin to see reality in its true created diversity, complexity, relation-



ships and unity. We must be directed by God's Word and spirit, saying with the psalmist in Psalm 43, "Send forth your Light and your Truth and let them guide me."

Academic freedom and much more

And the good news of the Gospel is that this freedom which Christ offers is far more than academic. It does not involve mere intellectual assent to a set of truths or propositions. Rather the power of Christ invades and redirects all of creation; it touches all of our lives, asking of us personal surrender, trust and daily submission. We must say with John Calvin: "My heart I offer to you, Lord, promptly and sincerely," or with the *Heidelberg Catechism*: "I am not my own; I belong, body and soul, in life and in death, to my faithful Savior, Jesus Christ...."

Jesus used the image of the vine and the branches to describe this vital and ongoing relationship, illustrating that we need to be grafted into Christ by his life-giving Spirit if we are to know true redemption and freedom. If that powerful but agricultural image seems somewhat foreign to you, let me put it in more contemporary and possibly more familiar computer technology.

Christ is not like a program which we access from a disk or a file when we feel we need him. Rather, we need to be hardwired to Christ. He is the server on the network, the operating system which gives power and direction for our lives.

As each one of us is rooted in Christ, we experience the liberating power of Christ over sin and death and the grave. As Christ reminded his listeners

when he read from Isaiah 61 in the synagogue in his home town of Nazareth, the Lord sent him "to proclaim freedom for the captives and release for the prisoners; to bring a garment of praise instead of a spirit of despair." Christ is a real person and he died and rose again to set real people free from real bondages in all of life.

Breaking the bondage of 'isms'

Christ's redemption breaks the bondage of the deluding "isms" and spirits which would seek to take captive our minds as we pursue our academic work. In other areas of life the power of Christ's atoning work can restore relationships, bring healing to the horrors of abuse, and release those in bondage to lust or the love of money.

And as we are set free from bondage and besetting sin through the power of Christ, our academic and creative abilities can flourish in praise to our Creator, Redeemer and Sustainer. We will discover true excitement and joy as we are transformed more and more into the image of Christ, as our minds are renewed through the power of his Spirit at work within us.

Praise God for the liberating rootedness which we have in Christ our Lord as we daily nourish that relationship with him through prayer and reading his Word. May we never neglect the centre of our lives in order to tend to the pressures of the ever widening margins of our responsibilities and activities.

Justin Cooper is president of Redeemer College in Ancaster, Ont. This article is part of an address presented on the occasion of the opening convocation at Redeemer College, Sept. 5, 1995.

Education

Fighting prejudice in elementary schools

Imagine a school classroom where children are divided into groups according to the color of their eyes or hair. They are told that those with blue eyes may not speak to children from the other groups, may not play with them or assist anyone except from their own group.

In another classroom, a child is asked to describe his feelings about a good friend: why they are friends, what the person is like, positive characteristics and so forth. Then the child is asked to look at his friend through a large magnifying glass covered with colored cellophane and describe how the friend has changed. The obvious answer is that the friend has changed color. But does this change the

Eighty-five per cent of the Grade 1 students interviewed said children are teased about the way they look — the most frequent examples related to weight, clothes, hair, and skin color.

play in reducing the formation and growth of prejudicial attitudes by challenging many of the stereotypes to which children are exposed.

The aims of the book are to help children:

- understand such concepts as prejudice, discrimination and stereotyping;

- examine their own and other people's treatment of people who are different than they;

- be better able to analyze and reflect on their own feelings, thereby differentiating between reasonable dislikes or caution and prejudice;

- gain an awareness and enjoyment of diversity in our society;

- act in ways that are non-discriminatory.

Some activities are appropriate for kindergarten and primary grade children while others are for more cognitively sophisticated elementary school children.

Why children tease

In preparing the book, 101 elementary school children were selected to be interviewed, half from a rural area and the others from a suburban community. Third and fifth graders were asked individually to respond to questions about what it means to be a citizen of their country; about their views of different ethnic, racial and religious groups; how they learned about each specific group; and whether they knew anyone who belonged to such minority groups. They were also questioned about reasons why children tease each other and why some children are excluded from group play.

First graders were shown 10 pictures of boys and girls from five different racial or ethnic groups — black, Hispanic, Native, Asian and Anglo. They were asked with which child they would most like to play, using an elimination process so that all but one was selected. They were also questioned about the teasing of different ethnic and racial groups and about their knowledge of

religious groups and about what in general children tease each other.

Eighty-five per cent of the Grade 1 students interviewed said children are teased about the way they look — the most frequent examples related to weight, clothes, hair and skin color. Seventy-one per cent said children are teased about what church they attend — such as calling a particular church

religion, differences in lifestyle and the influence of gender on how children are treated.

In the section on learning about prejudice, tests are suggested to help youngsters make value judgments regarding things they know little about. They are made aware of the difference between disliking someone and being prejudiced against them. For example, it is natural to dislike someone who

wears arm bands or collars. Group A is treated as a privileged group, as if they are better students, workers and friends. Group B is criticized wherever possible. The next day the roles are reversed.

"How did it feel to have special privileges?" the children are asked. "How did it feel to have your rights taken away?"

The manual also contains a bibliography of children's



child's feelings about the friend or what his or her friend is really like?

These are just two of the exercises for fighting prejudice in a manual for use in elementary schools which is distributed in both the U.S. and Canada by the Anti-Defamation League.

Entitled *Teacher, They Called Me a...*, the book gives teachers more than 60 classroom activities and down-to-earth approaches for counteracting prejudice and discrimination among children.

The work, originally prepared for the Utah State Office of Education and published as a book by ADL, was written by Dr. Deborah A. Byrnes of the department of elementary education of Utah State University. Dr. Byrnes interviewed both teachers and students to determine the issues to be addressed.

The book's introduction notes that, although adults like to believe children are immune to prejudice, the seeds for prejudice are shown at an early age, prior even to children starting school.

The handbook emphasizes the important role teachers can

"dumb" or "bad" or claiming to be better than someone who attends a different church.

Seventy-six per cent of Grade 3 and 5 students said children are teased about the color of their skin; 31 per cent said children are teased about their religion.

Didn't know how to proceed

Although the teachers interviewed were usually aware of problems, many did not know how to initiate discussion about them. All were interested in activities that would help children understand the differences among them and show more tolerance for others. The majority also agreed they would like to spend more time on citizenship issues.

The manual deals with such topics as learning about prejudice, discrimination against the disabled, race and ethnicity,

is mean to you. On the other hand, a prejudiced person may decide that everyone who looks like the mean person must also be mean. The manual also points out that some kinds of prejudice — such as being sceptical of strangers who offer presents of favors — may be acceptable.

To effectively fight racial and ethnic prejudice, the book explains the reasons for differences in the color of hair, skin and eyes.

How does it feel?

In the "discrimination simulation," in which a class is divided into groups based on such characteristics as eye and hair color, the children are asked at the end of the day to describe their feelings about being separated by differences.

In another simulation session, pupils are divided into two groups, A and B, with different

books on cultural, ethnic and racial differences providing teaching material on handling special needs.

The manual advises teachers, "If we cherish democracy, we have a responsibility to communicate this to our children by working against the early formation of attitudes that are in direct conflict with democratic principles. Younger children are relatively more open to new experiences and change. Change is not easy, but through our efforts we can teach children to work toward a society in which there is justice for all."

Copies of *Teacher, They Called Me a...* are available from the Publications Department, Anti-Defamation League, 823 United Nations Plaza, New York, NY 10017.

This article was provided by the Anti-Defamation League of B'nai B'rith.

Education

Christian school supporters and the Supreme Court of Canada: 'Who are these people and what do they want?'

John Vanasselt

The recent Supreme Court hearing on religious schools must have been an important event. The office of the Ontario Alliance of Christian Schools fielded phone calls from newspaper, TV and radio reporters; OACS staff participated in province-wide radio and national TV programs; Christian school families had stories written about them in newspapers.

Was the story important because the appellants, both Christian and Jewish, were raising an important legal matter? Did the media raise the profile of this issue for the benefit of the public at large? No.

This was a news story because a great many citizens of Ontario view the public school as guardian of province's character, and highlighting the challenge of independent school supporters was guaranteed to

elicit an emotional response.

Callers to phone-in shows, essays in newspapers and letters-to-the-editor raised the spectre of a catastrophe reminiscent of the fall of Rome.

'Religion's' the culprit

"Most of the world's problems are because of religion. Look at Ireland, Bosnia." Or, "The only way to teach children tolerance is to put them all together in the public school." Or, "If they get funding what's to stop all sorts of people setting up their own school, and then what will become of the public system?" Or, "How can we cut welfare payments on the one hand and give money for these schools on the other?"

So what are the issues which have moved the OACS to take this expensive and lengthy journey through the courts? It's really quite simple.

It is law that all children in

Ontario must be educated until the age of 16. In three separate decisions over the last 10 years the courts have unequivocally defined the public school system as non-religious. This means teachers are not allowed to practise, preach or display anything religious. There may not even be religious meetings on public school property during the school day.

There are Christian parents who, because of deeply held religious convictions and promises made when their children were baptized, cannot in good conscience send their children into schools where "non-religious" values are required. These parents choose Christian schools, where the values and beliefs of the home are complemented by Christian teachers. Making this choice means they pay taxes to support a system they can't agree with, and they pay the full cost of educating

their children at a Christian school.

Section 2 of the Charter guarantees "freedom of conscience and religion." Parents choosing Christian schools are essentially told they can make that decision on the basis of their religion, but they will be penalized for it. Does true religious freedom have limits, even penalties, attached to it?

Can you imagine if "freedom of the press" meant *Christian Courier* had to pay regular postage and a premium for being a Christian publication? Or if "freedom of association" meant that Christian Labour Association members had to pay secular union dues on top of their own? Freedoms with penalties attached are not freedoms, but privileges — which can be taken away.

Must be equal and independent

So, the first thing we claimed in front of the Supreme Court is the recognition of independent Christian schools as equal to the public and Catholic schools. As a result, Christian or Jewish schools would be truly independent of the Ministry of Education, accountable only to the Minister for meeting the province's educational goals, and accountable to their own school communities for remaining true to the vision of Christian or Jewish education.

Further, that would require government to support all schools contributing to the public interest, not just those in the Catholic and "non-religious" systems. At the very least, parents ought not to have their taxes support schools their children don't attend.

The second issue is a violation of Section 15: "Every individual is equal before and under the law..." In Ontario, it is the legislated right of every citizen to receive healthcare. Children needing medical attention during the school day receive such attention at public expense, unless they attend an independent school. Children are denied their legislated right to healthcare because their parents choose to have them educated in a Christian or Jewish school.

One of the tenets of

Reformed Christian education is that Christians have a responsibility in and to society; we are to be "salt" and "light." This means we must work towards justice in all cultural situations, even when we don't stand to be the benefactors of such justice. If we don't do that, attempts to relegate Christianity to a personal and private matter will have succeeded.

One of the tenets of Reformed Christian education is that Christians have a responsibility in and to society; we are to be "salt" and "light."

Christian schools represent tangible evidence that the Christian faith is not simply a personal and private thing and just as Paul in Philippi (Acts 16), we must claim our rights as citizens.

Submitting to the authorities does not require us to be victims of unjust practices. Reading Psalm 8 does not result in a picture of Christians with heads bowed, hats in hand, timidly requesting of the authorities to be allowed to participate in the care of creation. Using proper and respected avenues, we Christians need to work at keeping our faith very public. No less is required of us.

It is the treasured legacy of preceding Reformed generations that Christian organizations be established to the glory of God and for the betterment of society. Kuyper's famous dictum is still true today: "There is not one thumb breadth in this universe that is not under the Lordship of Jesus Christ!" It is our responsibility to remain clearly in the public square, participating in the public debate — for the glory of God and for the bettering of society.

Oh, and about those dire predictions about the disintegration of the public school system: there is simply no evidence of such and occurrence in other provinces and jurisdictions where independent schools are recognized and supported by government funding.

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Story

A school of faith in Hilda's ditch

Sonya VanderVeen Feddema

Years ago my daughter Rachel yelled into the kitchen, "Come quick, Mommy. There's a dead bird in Hilda's ditch." I left the spaghetti sauce simmering and ran to my neighbor's ditch with my son, Benjamin, grasping my hand.

The robin was death-stiff, its orange and black feathers rumpled. Its beady, charcoal eyes stared, unseeing, and its rigid feet stuck out straight ahead like TV antennae.

Benjamin was troubled. Any two-year-old knew that birds shouldn't be laying in ditches, but should be winged-wonders, chirping cheerily and pulling worms out of rain-drenched soil.

Something was wrong and it needed to be fixed. Optimistically, he said, "We put the power back in it, Mommy." In his mind, it was like putting gasoline in the tank of a car and making it run again. That simple!

No Lazarus act

I didn't want to disappoint him, but I couldn't perform a Lazarus-act to dazzle his expectant eyes. "Only God can put the power back in it. I can't do that," I said. For a few moments, we knelt by the robin on its spring-grass bier, two sympathetic kids and a mom who had no power to raise the dead. We didn't bury the robin, but left it there.

The day was filled with activity. I went about my circuit of work: laundry, dishes, hugging, loving, wiping noses, reading books and serving supper till the day ended in a tired sigh.

By the children's bedtime, I had forgotten the dead bird. But

Benjamin hadn't. When he had been tucked into bed, freshly bathed and we had finished praying and singing a lullaby, he suddenly sat up with a definite mission in mind.

"Wanna see the birdie one more time, Mommy!"

Signs for your children

I lifted him out of bed and perched him on my hip. We went outside and walked to the ditch. He snuggled close to me as I squatted down by the robin. We silently looked at it. Then Benjamin said, "God put the power in it."

I smiled, knowing that he was affirming that only God can do it.

Benjamin had learned something important about God in the school of faith in Hilda's ditch.

Long ago God told his people to talk about him and his commandments "when you sit at home, and when you walk along the road, when you lie down and when you get up" (Deut. 6:7).

Like a circuit rider, the lay ministers of a hundred years ago who travelled from town to town to preach the Word of God, I can share God's Word with my children in the daily circuit, the nitty-gritty of my life. Each day I can show and tell, like an eager kindergartner, that God is good and his mercies endure forever, that he gives strength to the weary, and that he helps them rise on wings like eagles.

Sonya VanderVeen Feddema is a prize-winning writer of short stories who this time simply wrote a piece of non-fiction out of her experience as a mother.



A robin feeds its family

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Poetry/Arts

A day in September

One of our readers, Jane Veenhof-Suk from London, Ont., who loves September, translated from the Dutch a children's song about a bright and sunny day in September. We print it here in the hope that Kindergarten or Grade 1 teachers will want to teach it to their children. To the right is verse 1 of the song in English and Dutch.

*Three little five year olds were sitting on a fence,
High upon a fence.*

*Three little five year olds were sitting on a fence,
On a bright and sunny day in September.*

*What did they talk about those three upon that fence,
High upon that fence?*

*What did they talk about, those three upon that fence,
On a bright and sunny day in September?*

*They talked of cricket sounds and yellow goldenrod,
Yellow goldenrod.*

*They talked of cricket sounds and yellow goldenrod,
On a bright and sunny day in September.*

Three lit - tle five-year-olds were sit - ting on a
(Drie klei - ne kleu - ter - tjes die za - ten op een

fence, High up - on a fence. Three lit - tle five-year-olds
hek, bo - ven op een hek. Drie klei - ne kleu - ter - tjes

were sit - ting on a fence, on a bright and sun -
die za - ten op een hek. Op een mo - o - le zo -

ny day in Sep - tem - ber.
mer dag in sep - tem - ber.)

The arts can help Canadian unity, says Finestone

TORONTO (Canadian Scene) — Recently Wendy Cecil Cockwell, vice-chair of the University of Toronto reminded her

audience that during the Second World War, Britain's Prime Minister Winston Churchill was asked by the military to cease

funding the arts in favor of allocating money to the military. When he refused, he was asked why his government would continue to support public concerts, art exhibitions, dramatic performances and other activities helping to raise the spirits of war weary Brits.

"Because," Churchill replied, "These things are what we're

fighting for."

Cockwell was speaking at her university's Scarborough campus which is responsible for the Co-operative Program in Arts Administration. The program trains students for careers in positions assisting artists and arts organizations in areas such as: marketing, fund raising, policy formation, publicity,

promotion and management. The occasion was a highly welcome visit from Secretary of State for Multiculturalism and the Status of Women, Sheila Finestone. She had come to Scarborough to announce a grant of \$400,000 toward establishment of a Lectureship in Arts in a Pluralist Society.

No frills

Finestone told her audience that she saw the donation as a "nourishing pot" that would attract further funding through financial assistance from the private sector in the form of donations, scholarships and sponsorships.

She stressed the vital role of the arts in interpreting the changes brought about by the increasing multicultural content of Canadian society. If anyone thought that the \$400,000 grant was an unnecessary frill, they were wrong, Finestone said. The cultural industry ranks ninth in financial contribution to the economy; some \$24 billion annually, employing nearly 700,000.

"We must create a new dynamism in the arts based on a far more diversified cultural palette than the arts based solely on the European tradition. With the recent referendum in Quebec demonstrating how we must all work toward national unity, the arts can show Canadians what this country is all about," she said.

"Decent and affordable housing is a fundamental building block for life success. Housing is an essential human need, ranking with food, health care and education. Improved houses make me think of Christ's resurrection. It lets me know that Christ is alive in the city — and that it can be an experience for people."

Jonathan Bradford, Executive Director
Inner City Christian Federation
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Measure
a great
college by
the lives
of its
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What are these teachers doing?



They're browsing through some of the Christian school curriculum material funded by the Canadian Christian Education Foundation, which is celebrating its 21st anniversary this year.




CANADIAN CHRISTIAN EDUCATION FOUNDATION, Inc.
For more information contact our Executive Director:
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Classifieds

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				<p>Teachers</p>
				<p>Primary teacher needed, COBBOURG, Ont.: Northumberland Chr. School has a possible opening at the Grade 1/2 level for the 1996/97 school year. Special consideration given to applicants having familiarity with and/or experience teaching using "Main Theme Way," and the "Association Method" (Northampton Charts). Interested persons should send letter of inquiry and c.v. to:</p> <p>Rick Nonnekes, Principal Northumberland Chr. School R.R. 5 Cobourg, ON K9A 4J8</p>
				<p>Personal</p>
				<p>Widower, active and in good health, likes to meet Christian lady (SW or Central Ontario). Age 56-64. Please reply with note, name and phone number to File #2638, 4 261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>
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				<p>Independent Christian widow looking for a Christian gentleman, age 65-75. I like travelling, reading, music. Please send letters to File #2641, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1.</p>
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				<p>Church News</p>
				<p>Christian Reformed Church</p>
				<p>Calls received:</p> <p>— to Maranatha, Bowmanville, Ont., Rev. Jacob Van de Hoef of Westmount CRC, Strathroy, Ont.</p>
				<p>Maple Ridge, B.C.: Haney-Pitt Meadows Chr. School is an inter-denominational school currently presenting Christian education from Kindergarten to Grade 8. With a preference towards experienced teachers, we are now accepting applications for definite teaching positions in the intermediate and Middle School grades. Please send resumes to:</p> <p>Rod Berg, Principal Haney-Pitt Meadows Chr. School 12140 203rd Street Maple Ridge, BC V2X 4V5 Phone: (604) 465-4442 or Fax: (604) 465-1685</p>
				<p>HOUSTON, B.C.: Houston Chr. School invites applications for teaching the humanities and math/computers to 67 students in our secondary grades (7-12) in the 1996/97 school year. The school is expanding to include Grade 12 next fall. A gym was opened last November and we look forward to offering a full program from K-12 to about 170 students in total. New teachers should be able to teach several subjects — a combination of English, social studies, history, Bible or a combination of math, computers and business. Houston is a forestry based community of some 4,500 people. Applications will be welcomed by:</p> <p>Jack VandenBorn, Principal Houston Chr. School P.O. Box 247 Houston, BC V0J 1Z0 Phone: (604) 845-7736 Fax: (604) 845-7738</p>
				<p>STARING:</p> <p>"Great is the Lord, and most worthy of praise" (Psalm 48:1a)</p> <p>Parents John and Tracy, and big sisters Rebecca and Jessica, praise God for blessing us with the precious gift of a healthy son/brother</p> <p>DANIEL JOHN</p> <p>bom Dec. 21, 1995</p> <p>Proud grandparents are Emma Staring of Brampton, Ont., and Janet and Gerald Hessels of Glen Williams, Ont.</p> <p>Home address: 3345 Silverado Dr #44, Mississauga, ON L5A 3Y8</p>
				<p>Look for our Teachers Ads on pages 15, 16 and 17...</p>

Classifieds

Teachers	Teachers	Teachers	Teachers	Teachers
<p>OKANAGAN NORTH (Vernon), B.C.: The Vernon Chr. School is an interdenominational school providing education to 210 students in Kindergarten through Grade 8. Due to anticipated growth and staff turnover, there are teaching positions opening for Primary and Intermediate grades. Please direct any inquiries to:</p> <p>Elco Vandergrift, Principal R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 543-7345 Fax: (604) 545-0254</p>	<p>The Society for Christian Education in Southern Alberta</p> <p>802-6th Avenue North Lethbridge, AB T1H 0S1</p> <p>invites applications for the possible following positions:</p> <p>TABER CHRISTIAN SCHOOL 1 Elementary teacher — Grade 3-6 1 Junior High teacher — Grade 7-9 Contact: David O'Dell, Principal (403) 223-4550</p> <p>IMMANUEL CHRISTIAN SCHOOL 1 Grade 6 (60%) and Junior High (40%) French teacher 1 Kindergarten teacher 2 Science - Math - Grade 10-12 teachers 1 Librarian Contact: Mike Hoyer, Principal (403) 328-4783</p>	<p>Langley Christian Middle and High School</p> <p>22702-48 Ave., Langley, BC V2Z 2T6 requires for the 1996-97 school year</p> <p>Middle School 3 Middle School Teachers (Grades 6-7) A Middle School Curriculum Co-ordinator for Grades 6-8</p> <p>High School 1 High School Science Teacher 15 Teachers with expertise in Socials, Computers, Bible, Math, Applied Skills</p> <p>The High School will be offering grades 9-11 in 1996-97. Grades 11 and 12 in the next two years. Applicants may be interested in considering future openings. The position of official Vice-Principal will be made in 1998. Until that time the school will have an acting Vice-Principal. If you are interested in an administrative role you may communicate your intention early with the school.</p> <p>Send applications complete with resume, statement of educational philosophy and university transcripts to the Principal.</p>	<p>Abbotsford Christian School</p> <p>Teacher Recruitment for 1996/97</p> <p>Abbotsford Christian School, a parent-operated system, offers Christ-centred education from a Reformed perspective to students from various denominations in the Central Fraser Valley near Vancouver. Teachers committed to Jesus Christ and who qualify for B.C. Certification will be recruited for our three campuses. Contact the appropriate principal for further details.</p> <p>Abbotsford Christian School Clayburn Hills Campus (K-7), Principal: Ed Noot 3939 Old Clayburn Road Abbotsford, BC V2S 6R7 Telephone: (604) 850-5342 Fax: (604) 850-7075</p> <p>Possible opening for a full-time itinerant French teacher. This teacher is responsible for teaching French from grades 1-7.</p> <p>Possible opening for a Learning Assistance/Special Education co-ordinator. This person will be responsible for administering and co-ordinating the work of Learning Assistance and Special Ed department in an elementary campus with approximately 400 students. This role also involves the supervision of the aides who staff the department.</p> <p>Possible opening for an elementary Assistant Principal. This person will form part of an administrative team at one of our elementary campuses. Responsibilities could be primarily curricular or administrative in nature depending on experience and qualifications.</p> <p>Abbotsford Christian School Secondary Campus (8-12), Principal: Dwight L. Moodie 35011 Old Clayburn Road, Abbotsford, BC V2S 7L7 Telephone: (604) 850-5342 Fax: (604) 859-2240</p> <p>Three openings due to growth, for teachers with experience in combinations of three or more of the following areas: Counselling, Bible, Social Studies, Choral Music, French, English, Coaching Basketball or Volleyball. We will have a one-year term position to replace a teacher going on leave of absence as well.</p>	<p>High School Principal</p> <p>The Peoples Church, Toronto, Ont., requires an experienced high school principal for the 96/97 school year for Peoples Christian Academy. Fax (416) 222-3344 for resumes/inquiries to the attention of Don McNiven, Headmaster. Deadline: March 1, 1996.</p>
<p>PRINCE GEORGE, B.C.: Cedars Chr. School has full-time and part-time opening at the junior/senior high school level in English, Physical Education/Athletics, Chemistry, Biology, Business, Math, French. Applicants must be eligible for membership in the B.C. College of Teachers and should have the ability to teach from a Christian perspective. Please send in resumes, including a Christian Education Philosophy statement to:</p> <p>Cedars Christian School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Hiring Committee Fax: (604) 564-0729</p>				
<p>SARNIA, Ont.: Lambton Chr. High School needs a Science teacher and possibly a Physical Education teacher for the 1996-1997 school year. Please address all inquiries and applications including a statement of faith, to:</p> <p>Mr. Wayne Drost, Principal Lambton Chr. High School 295 Essex St. Sarnia, ON N7T 4S3 Phone: (519) 337-9122</p>				
<p>SARNIA, Ont.: Sarnia Chr. School is an interdenominational school currently presenting Christian education from Kindergarten to Grade 8 to 220 students. We invite applications for two teaching positions: one in the senior grades and another for a maternity leave from September to December at a grade level yet to be determined. Interested, qualified applicants should submit a letter of application, references, and resume to:</p> <p>Pete Weening, Principal 1273 Exmouth Street Sarnia, ON N7S 1W9 School: (519) 383-7750 Home: (519) 542-4120 Fax: (519) 383-6304</p>				
<p><i>Look for our Calendar of Events on page 19...</i></p>				
	<p>Job Opportunities</p>	<p>Youth Pastor/Youth Worker</p> <p>Covenant Chr. Ref. Church in Winnipeg, Man. (Canada) is anticipating an opening for Youth Pastor or Youth Worker beginning August of 1996. We would eagerly welcome letters of interest as we begin the search process. Let us know how the abilities God has given you could assist the ministry of our church! The chairperson of our calling committee can be reached at: Covenant CRC, 201-2121 Henderson Hwy., Winnipeg, MB R2G 1P8, Canada. Fax: (204) 339-3321 or e-mail covenant@infobahn.mb.ca for more information.</p>		
			<p>Real Estate</p>	
			<p>Ottawa, Nepean Kanata</p> <p>Sisco Reitsma Registered Relocation Specialist</p> <p>RE/MAX Metro City Realty 2255 Carling Ave. Ottawa, ON K2B 7Z5</p> <p>(613) 596-5353 or (613) 596-1238</p>	

Classifieds

Teachers	Job Opportunities	Job Opportunities	Job Opportunities	Job Opportunities
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SURREY, B.C.: Fraser Valley Chr. High School, an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley, has an opening in the area of industrial education for the 1996/97 school year. Applicants should send resumes to:

Mr. Al Boerema, Principal
Fraser Valley Chr. High School
15353-92 Avenue
Surrey, BC V3R 1C3
Phone: (604) 581-1033

WALLACEBURG, Ont.: Wallaceburg Chr. School announces probable opening for a **PRINCIPAL** for September 1996. Wallaceburg Chr. School has about 90 students K-8 from a wide variety of denominational backgrounds. Principal has teaching responsibilities.

Respond to:

Wallaceburg Chr. School
693 Albert St.
Wallaceburg, ON N8A 1Y8
Attention: Principal Search Comm.

Miscellaneous



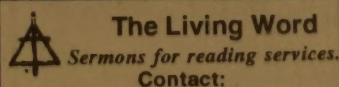
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Contact:
R. Vander Ploeg Sec./Treas.
210 Clarke St. N.
Woodstock, ON N4S 7M7
Phone: (519) 539-2117

Seeking a Pastor

Horizon Community Church, a new Christian Reformed Church ministry envisioned by a congregation of 100 families, is seeking pastoral leadership. The church is in the growing suburban community of **Highlands Ranch**, a part of the **Denver Metropolitan Area**. Key to the church's organization is dynamic preaching of God's word, exciting worship, and the sharing of the gospel in active outreach to a suburban community. Experience not only in effective preaching but also in giving leadership for a multiple staff ministry is valued. Please send inquiries and/or resumes to **Search Committee**, c/o Frank Velzen, 3412 South Race, Englewood, CO 80110; Phone (303) 789-3076.

Seeking a pastor/evangelist

The **New Life Community Christian Reformed Church, Pickering, Ont.**, is in need of a **part-time pastor/evangelist**. This is an ideal position for a non-ordained student or a retired pastor.

We would like to fill this position by **June 1, 1996**.

This position is also open to applicants who are interested in serving during the summer months.

Please send resumes to: **Christine Petrovich, 1453 Old Forest Road, Pickering, ON L1V 1N8.**
Phone: (905) 839-7476. Fax: (905) 509-1901.

Propagation Manager Position

Wholesale nursery in the **Niagara Peninsula** is seeking an individual with strong management skills. Person must have knowledge and good background in all aspects of propagation, seed, divisions, cuttings, grafting, etc. Candidates must have excellent organizational planning, communication and people skills. Excellent compensation and benefits package commensurate with qualifications. Please send in confidence a complete resume with salary history to:

Jane Broere, Willowbrook Nurseries Inc.
1000 Balfour St., Fenwick, ON L0S 1C0

Full-time Receptionist/
Administrative Assistant

The OACS requires a **full-time receptionist/administrative assistant**, starting **April 15, 1996**. Minimum qualifications include a Community College certificate. Advanced software knowledge/expertise in word processing is required, and some bookkeeping or accounting experience is preferred. Self-motivated, responsible persons committed to Christian education are invited to submit an application and resume by **February 23, 1996**, to:

Ena Mostert, Executive Assistant
Ontario Alliance of Christian Schools
617 Highway #53, Ancaster, ON L9G 3K9
Fax: (905) 648-2110



Christian Labour Association of Canada
Administration Office
Hamilton, Ontario

has the following immediate
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Assistant Benefit Plans Administrator

The person we are seeking should possess a degree in business administration or the equivalent. In addition, the applicant should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.

Administrative Assistant

This person should have excellent communication skills, both verbal and written, as well as experience working within a computerized environment. The successful applicant will assist the Benefit Administrator with all aspects of pension and benefit administration. We offer a competitive salary and benefit package.

Applications should be received, no later than **March 1, 1996**, addressed to:

Christian Labour Association of Canada
P.O. Box 4207, Station "D"
Hamilton, ON L8V 4L6

Attention: **Peter Van Duyvenvoorde, Administrator**
Phone: (905) 575-9544; Fax: (905) 574-8366

Miscellaneous

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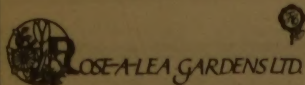
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Classifieds

Job Opportunities



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**PRODUCTION
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Our successful candidate will have

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- budget management experience. Bottom line P&L background will be a definite asset
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Rose-A-Lea Gardens Ltd.
R.R. #2
Mt. Brydges, ON N0L 1W0
Fax: (519) 264-9395

Miscellaneous

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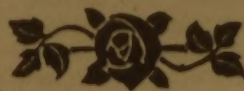
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Westminster House is operated by HRC Care Society, an arm of Hope Reformed Church of Vancouver.

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Events

Events

REDEEMER COLLEGE



You are warmly invited to attend
the Inauguration of

Dr. M. Elaine Botha

as Professor of Philosophy
and Vice-President (Academic)

Thursday, February 29, 1996 at 8:00 p.m.
in the Redeemer College Auditorium

Her inaugural lecture is entitled

*"Of Light and Limits: Philosophy
Matters"*

Reception to follow

777 Hwy. 53 E., ANCASTER, ON L9K 1J4, (905) 648-2131

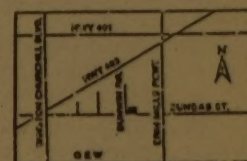
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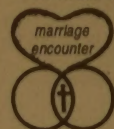
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(Date)

Calendar of Events

Please submit only brief items. Placement
is subject to space availability. Lengthy,
multiple-event announcements will be rejected.
We reserve the right
to edit the material and to charge a nominal,
per issue fee per item inserted.

Feb. 17 Ninth annual benefit concert & silent auction with reception featuring "The Canadian Orpheus Male Choir." Proceeds to Telecare Distress Centre at Brampton. Auction at 6 p.m. Concert at 7:30 p.m. At Holland Chr. Homes, **Brampton, Ont.** Info./tickets: (905) 459-8439.

Feb. 23 The Niagara Symphony and Orchestra perform works by Puccini, Mascagni, Gounod and Bizet. At 8 p.m., St. Paul's United Church, St. Paul St., **St. Catharines, Ont.** Info.: (905) 682-8311

Feb. 23-24 "Marriage Preparation Seminar" at First CRC, 287 Water St., **Guelph, Ont.** Info./registration: (519) 822-7720

Feb. 23-24 Students at London District Christian Secondary School present "Inook and the Sun." At 8 p.m., LDCSS, **London, Ont.** (#)

Feb. 25 The Mississauga Choral Society presents "A Song of David," a programme based on Psalm texts, with Bach's motet "Lobet den Herrn," Handel's "Dixit Dominus," and Derek Holman's "A Song to David." At 3 p.m., St. Dominic's Church (Cawthra & Atwater), **Mississauga, Ont.** Info.: (905) 278-7059.

Feb. 25 Annual Spring Choir Concert by the Redeemer College Concert Choir, 8:30 p.m., at RC, **Ancaster, Ont.** Works by Bach, Lotti, Haydn, Handel, Greene and Rutter.

Feb. 29 Inauguration of Dr. M. Elaine Botha as Professor of Philosophy and Vice-President (Academic), 8 p.m., at Redeemer College, **Ancaster, Ont.** (#)

Feb. 29 - March 3 "Exploding Myths, Exploring Alternatives," a symposium on the Andean region organized by the Inter-Church Committee on Human Rights in Latin America. Speakers from Ecuador, Colombia, Venezuela, Peru (incl. Javier Iguinez). In **Aylmer, QC.** Info.: (416) 921-0801

March 1-2 Students at London District Christian Secondary School present "Inook and the Sun." At 8 p.m., LDCSS, **London, Ont.** (#)

March 1-3 "Reformed Engaged Encounter" weekend, Notre Dame Centre, **Waterdown, Ont.** Info./registration: (905) 957-4505. (#)

March 4 Ministers' conference from 9 a.m. - 3 p.m. at Redeemer College, **Ancaster, Ont.** Dr. Craig Van Gelder will speak on "Living Out of a Tradition: Can/Should the CRC in Canada become a 'Canadian' CRC." Info./registration: (905) 648-2131. (#)

March 8-9 The 1996 annual meeting of the Renewal Fellowship within the Presb. Church in Canada. Theme: "New Realities, New and Renewed Responses." Keynote speaker: John G. Stackhouse. At Bridlewood Presb. Church, **Scarborough, Ont.** Info./registration: (416) 233-6581 or (519) 651-2232.

March 15 "A Cupido Retrospective: Two Decades of God's Faithfulness," will open in the Redeemer College Art Gallery, **Ancaster, Ont.**, at 8 p.m. and will continue through April 15. Admission is free, and catalogues will be available. Info.: (905) 648-2131.

March 29-31 "Reformed Marriage Encounter" weekend, **Peterborough, Ont.** Info./registration (905) 386-6523. (#)

Apr. 12-14 "Reformed Marriage Encounter" weekend, Holiday Inn, **Red Deer, Alta.** Info./registration: Bill & Robina Dieterman at (403) 963-3663. (#)

News

Christian Schools International appoints new executive director

GRAND RAPIDS, Mich. (CSI) — Daniel R. Vander Ark has been appointed as executive director of Christian Schools International, a Grand Rapids, Mich.-based organization of 400 Reformed Christian schools across the U.S. and Canada. He will take over leadership responsibilities on Aug. 1, 1996, from Sheri D. Haan, who is retiring after serving for seven years as the organization's director.

"Dan Vander Ark brings many strong gifts to this position," says CSI president Glenn Vos. "He is well known as an articulate speaker and writer. Out of his experiences as a teacher, principal, parent and grandparent he is well able to communicate the exciting challenge of Christian education in contemporary society."

A veteran educator, Vander Ark currently serves as director of support services at CSI, a position he has held since 1993. He began his career at Holland Christian High School in Holland, Mich., where he taught English and humanities from 1963-83. He served as principal



Daniel R. Vander Ark

of Holland Christian for 10 years, from 1983-93.

With a bachelor's degree from Calvin College and master's degrees from both the University of Nebraska and Western Michigan University, Vander Ark sees his early educational experiences as being the most significant. "I attended a three-room Christian school in Ellsworth, Mich. My teachers were friends of my parents, played games with us

at recess, and worshipped with us on Sundays. I learned that the best Christian nurture for a child results from a cozy connection between the home, the church and the school."

Vander Ark is the author or editor of several books, articles and curriculum materials. His most recent book is *Helping the Hurting* (CSI, 1995), a guide that advises teachers how to assist students who have various problems. He has served as secretary of the Calvin College board of trustees and as president of the board of the Herrick Public Library in Holland, Mich., and he has held leadership positions in his church.

Critical need for Christian schools

Vander Ark says that Christian schools fill a critical need: "In the midst of times like these, our children and young people need an education that will provide strength for now and the future. Christian schools that teach students how to see the world through the eyes of faith provide that kind of education."

CSI was begun by Christian Reformed Church members in 1920 as the National Union of Christian Schools. The organization serves 404 schools, with a combined total of 5,400 full-time teachers and 98,000 students. CSI offers a wide range of services, including curriculum materials, *Christian Home & School* magazine for parents, pension and insurance programs for school employees, and training and advice for school boards and principals.

CSI's mission is to advance Christian education and to support schools in their task of "teaching students to know God and his world and to glorify him through obedient service."

Daniel Vander Ark will serve as the organization's sixth leader. His predecessors include Mark Fakkema, general secretary from 1920-47, John A. Van Bruggen, educational director from 1947-53, John A. Vander Ark, executive director from 1953-77, Michael T. Ruiter, executive director from 1977-88, and Sheri D. Haan, executive director from 1989-96.

B.C. Education Minister removes North Vancouver school board

VICTORIA, B.C. (BCME) — The North Vancouver School District board of school trustees has been removed and replaced with an official trustee, Education Minister Art Charbonneau announced last month.

Charbonneau said the board had been unable or unwilling to deal with its estimated \$5-million accumulated deficit. "We have no other choice but to take action now to protect the taxpayers and services to students," he said.

Even bigger deficit

Charbonneau had recently approved the school board's initial deficit projection of \$1.7 million on the understanding that it would develop a plan to eliminate its accumulated deficit over the next two years.

But in September 1995, the board reported to the ministry that it was actually carrying a deficit of \$2.6 million.

That deficit was eventually approved, provided the board had a plan in place to retire it in two years. Instead, last month, the board estimated that its accumulated deficit would be \$5 million this year.

That was "clearly unacceptable" to both the ministry and the public. "I can think of few instances that call for such drastic measures as the removal of a board," said Charbonneau, "but obviously this board's unwillingness or incapacity to address its fiscal responsibilities to this extent has placed the district in serious financial danger."

The Ministry of Education had offered the board assistance on several occasions but "to date they have rejected all recommendations for expenditure reduction, and they appear to be unwilling to make the difficult decisions that are necessary for the district to operate efficiently and effectively in the future."

The new trustee's job will be to assess the district's current financial situation and provide Charbonneau with a report. The school board was replaced under Section 186 of the *School Act*. Of the province's 75 public

school districts, 11 currently operate with deficits approved by the minister and these total only \$5.5 million. All other districts with deficits have plans in place to fully retire their deficits in this fiscal year.

Simon Fraser's physics department leads country in research impact

BURNABY, B.C. (Canadian Scene) — Simon Fraser University in Burnaby, B.C., may not have Canada's largest physics department but, according to an independent survey, it leads the country in terms of the impact of its researchers. The Philadelphia-based Institute for Scientific Information recently published a survey of the publi-

cation record of 45 Canadian universities. Some 4,000 international research journals were studied for the survey. Simon Fraser's physics department had an average of 5.51 citations in these journals compared with the national average of 3.1 citations for university physics departments.

News Digest

Two new areas named 'World Heritage' sites

TORONTO (Canadian Scene) — Recently the United Nations Educational, Scientific and Cultural Organization (UNESCO) named Lunenburg, N.S., and the Waterton Glacier International Peace Park in Alberta as World Heritage Sites. They join 400 notable places throughout the world, such as Venice, the Grand Canyon and the Great Wall of China.

Lunenburg's history of shipbuilding and fishing, dates back 240 years, and the town is preserved to reflect its past.

Lunenburg was colonized in 1753 by German-speaking immigrants recruited by the British government. The Waterton park adjoins Montana's Glacier National Park; the area is noted for its stunning natural beauty.

Future new territory chooses its capital

IQUALIT (Canadian Scene) — Residents of the Arctic territory of Nunavut which will be established in 1999, will have the town of Iqualit as their capital. Iqualit is the largest community in the vast area of the Northwest Territories that will become Nunavut.

The town was chosen by a plebiscite held in 27 communities that will be absorbed into the new territory. Iqualit, a community of 3,000, was formerly known as Frobisher Bay.

Fewer donors give more

OTTAWA (Can. Scene) — According to a recent report from Statistics Canada, in 1994, fewer Canadians opened their pockets to charities than in 1993. But they gave \$3.39 billion — an increase of one per cent over 1993, or \$40.4 million. The number of donors dropped by three per cent, to 5.3 million.

Seniors over 65 gave the highest average donation of \$890, compared with the national average of \$634. Among the provinces and territories, Albertans made the highest average donations (\$812). The average age of the Canadian donor was 49.